/231 cont./

621 [192] [071] to dobonog, i.e., huts of the unmarried men, in contrast to the aija to daſma, the camp of the married. Therefore here, too, we find, even in the name, a separation into kraal of the married and kraal of the warriors, similar to the one mentioned for the Masai.

171 353 The arrangement of the interior of the hut, like the form itself, resembles that of the Masai; its furnishings, however, are even 415 sparser. A honey pot (madjé, madjeog), a gourd bottle (mget) for 237 drinking water and honey beer, a leather bag (lebenu, lebenua) 283 for collecting honey, a larger one (ndaro, ndareraũg) for water, a 352 few earthen pots, larger ones (idug, idia) and smaller ones (ruguba, 412 ruguba) for cooking, a couple of wooden bowls (tagi), a rope cut out of an animal skin (scharu, scháruga) to tie up the slain meat, a cord twisted out of the bark fibers of the baobab (Adansonia digitata) for the drawing up and letting down of the beehives hung in trees (merihgo), along with a few dehaired skins (fulót) that serve as beds, as well as ax (haũo, hauereg) and knife (pandyug), constitute the 492 principal household equipment. In a few huts one also finds the en 412 dereta /pack-holders/ of the Masai, here called lalaho (leleweg), • 413 as well as a hammer (giribét) for forging and a chisel for designing 177 the arrow points (mad, mara), and finally that sharpened small piece of sheet iron serving as razor-knife (herá, hererá). The entire family, 592 namely, husband, wife or wives, and the uncircumcised children, live in one /232/ hut. Men and boys, however, are usually out.

512 [224] [264] [825] The day begins even before daybreak for the hunting men. They set out with a snack consisting of a little piece of boiled or roasted meat, so that the first light of day already finds them in the hunting grounds. The game now behaves best; as they say, it then feeds more eagerly and carelessly than a few hours later, when the sun already becomes annoying to it. At daybreak women and children leave the huts; firewood and water are carried up in order to cook the meat fetched from a larder located in a nearby tree. The meat [251] is kept there and not in the camp, so that it hangs in the air and 512 thus remains fresh longer. After that the morning meal is eaten. 264 Actually the Wandorobo do not have definite mealtimes: as long as there is something edible they simply eat as long as they can.